



"THE ANGEL SAID UNTO THEM, FEAR NOT, FOR, BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

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[HALF IN ADV.]

DOCTRINAL.

DISCOURSE ON FUTURE PUNISHMENT.

By the Rev. TIMOTHY MERRITT.
(Continued.)

It is generally contended by the advocates for Universal Salvation, that sin is a finite evil because it is the "act of a finite creature"—"the effect of finite principles, passions and appetites," and "the fault of a finite life." If by "a finite life" is meant our short life in this world, it is admitted that sin is "the fault of a finite life;" but then I observe that the criminality of sin is wholly independent of the circumstance of time. Frequently the greatest crimes are committed in a moment. The objection also regards man as finite with respect to the magnitude of his powers and capacities. This is admitted; but at the same time it is contended that there is a sense in which he is strictly infinite, viz. with respect to his immortality. Here then is a sense in which sin is infinite, as corresponding with the infinite duration, or immortality of man. This is the foundation on which everlasting punishment rests, and not on the degree or magnitude of sin. And thus, while every sin deserves everlasting punishment, there is room to vary that punishment in degree, so as to make it correspond exactly with the degrees of criminality found in the different actions and tempers of men.

This being premised, it will not be difficult to prove that sin is an infinite evil, and that it shall be punished with an infinite or everlasting punishment.

1. Sin is the violation of an infinite law, and contempt of infinite authority. The law of God is the eternal rule of right, and binds man to perpetual or everlasting obedience. It will then follow that the transgression of the divine law is an infinite offence, because it is the violation of infinite and everlasting obligation. He who breaks the law of God can never repair the breach; and if the sentence of the law be executed upon him, he is consigned to everlasting punishment.—Thus, when a man commits treason or murder, he forfeits his life, and with it all the privileges of a citizen, and puts it out of his power for ever, to obey the laws of his country. Nor would future obedience, if he could perform it, atone for his past crime.—No doubt many a murderer would be glad to compromise with the law upon condition of future obedience; but then if a compromise be allowed, it must be through the mercy of the government, and not by any claim which the murderer has in justice.

This is clearly illustrated in the case of our first parents. When they transgressed, they fell; nor could they of themselves, have recovered what they then lost. They also put it out of their power to perform the obedience which the law required; and had not mercy interposed, they would have been cut off on the day they transgressed, and consigned to everlasting punishment. To say otherwise would be to ascribe their salvation to themselves, and not to the grace of God. But the apostle has decided this point when he says, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord—Rom. vi. 23. The death here must be eternal, because it is opposed to eternal life: otherwise the opposition is destroyed. Eternal death is the wages of sin; and nothing could remove it but the free, undeserved gift of God, through Jesus Christ our Lord.

2. Sin is the abuse of infinite goodness, and is therefore infinitely base and criminal. God is the Being supremely good. And wherefore did God create man? Not in wrath, but in love, that he might have creatures capable of participating in his own felicity. Behold, how the goodness of God is displayed in the works of creation, providence and grace!—Sin is the abuse of all this goodness. "The carnal mind is enmity against God; it is not subject to the law, neither indeed can be." The sinner refuses to pay homage to the God of the universe. He refuses him the gratitude which is due to the author of every good and perfect gift. He refuses to acknowledge him as his King and Saviour. He practically says, "I know not the Lord, neither will I obey his voice." He turns his back upon him, shuts his ears against his calls, and insolently complains that he is a hard master. He makes no more account of redeeming mercy than of creating goodness. It is written, "God so loved the world that he gave his only-begotten Son; that whosoever believeth in him might not perish, but have everlasting life." But he will hardly give his attention for a moment to the divine declaration. The sentiments implied therein do not affect him in the least. He sees no beauty in the Saviour that he should desire him.

This conduct appears to those who have duly considered it, infinitely base and criminal; and hence many have ascribed to sin a

magnitude equal to that of the goodness and mercy abused. This at first sight, would seem correct. There is some truth in the axiom which has been laid down, that the criminality of an action increases in proportion with the superiority of him who is the object of it, and with the magnitude of that goodness which is abused. How far this reasoning is true in theory, I cannot determine; but that it is true to a great extent, we cannot doubt. This gives to sin a magnitude beyond our comprehension, and therefore it is called infinite. But it is sufficient for my present purpose to consider the mercy and goodness of God as infinite in duration, and as designed to make his creatures everlastingly happy: and then the unavoidable inference will be that the abuse of that goodness is an evil infinite in the same sense, and deserving everlasting punishment.

3. Sin is the refusal of eternal life, and must therefore deserve eternal death, or everlasting punishment. Sinners reject the council of God, and put eternal life from them. They neglect that great salvation, which was obtained by the blood of Christ, and is freely offered to them in the gospel. This renders it peculiarly just that they should be "punished with everlasting destruction from the presence of the Lord, and from the glory of his power." The sin in this case must be as great as the blessing refused; and as the blessing refused is everlasting life, the wages, or desert of that refusal, must be everlasting death. The consequence cannot fail. It is as certain as that the beggar who refuses the offer of food and hospitable entertainment, deserves to go hungry and cold, and shall suffer all the evils of his own obstinacy;—as certain as that the sick person who refuses medicine, shall die for his temerity.

In the conduct of the sinner who refuses eternal life on the terms of the gospel, is found all the stupidity and foolishness of slighting his own mercies; all the baseness of ingratitude; all the criminality of presumption and rebellion against the Supreme Ruler of the universe; and this by a creature destined to exist for ever, though repeatedly instructed and admonished of the danger of his conduct!

(To be continued)

DIVINITY.

FOR ZION'S HERALD.
SERMON ON ISAIAH. LXII. 1.

[Concluded.]

"For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

III. We are now to consider the ample encouragement which the watchmen of Zion have to commence and continue their important and arduous work.

Being called to engage in the work by their Lord and Master, he promises, and gives them success: Fear thou not, for I am with thee; be not dismayed, for I am thy God. I will strengthen thee; yea, I will help thee, yea, I will uphold thee, with the right hand of my righteousness. I the Lord will hold thy right hand, saying unto thee, fear not, I will help thee. Their work is figuratively described by opening blind eyes, bringing the prisoners from the prison, and those that sit in darkness out of the prison house. The Lord declares to them that he will bring the blind by a way that they know not; I will lead them in paths they have not known; I will make darkness light before them, and crooked things straight.—These things will I do unto them, and not forsake them. He promises that he will feed his flock like a shepherd, that he will gather them with his arms, that he will carry the lambs in his bosom, and gently lead those whose circumstances are calamitous. He promises to go before his servants, and make crooked places straight, and rough places plain, and to cause the glory of the Lord to be displayed. I will, says he, bring my righteousness near, and it shall not be far off; and my salvation shall not tarry. I will place salvation in Zion for Israel my glory. I, even I have spoken; yea, I have called him, I have brought him, and he shall make his way prosperous. Sing, O heavens, and be joyful O earth, and break forth into singing, O ye mountains; for the Lord hath comforted his people; and will have mercy on his afflicted. But Zion said, the Lord hath forsaken me, and my God hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget; yet will I not forget thee. Behold, I have given thee on the palms of my hands; thy walls are continually before me. Lift up thine eyes round about, and behold, all these that gather themselves together come unto thee. The children which thou shalt have, after thou hast lost the oth-

er, shall say again in thine ears, the place is too short for me; give place to me that I may dwell.

Great accessions are promised to the church through the instrumentality of the faithful labours of the servants of the Lord. The gentiles shall see thy light, and all kings thy glory. and thou shalt be called by a new name, which the mouth of the Lord shall name. The ancient promise to the Messiah being fulfilled—the heathen being given for his inheritance, and the earth for his possession—Zion shall then be for a crown of glory in the hand of the Redeemer, and a royal diadem of beauty in the hand of her God. She shall become married to her Lord, who shall rejoice over her, as a bridegroom rejoiceth over his bride. He shall delight in her pure and affectionate services, and bless the rich provisions of her house; so that her children shall feast and be satisfied, and praise him in the courts of his holiness.

All the stumbling blocks shall be removed; the way shall be cast up and made plain; the standard of truth and grace shall be erected and unfurled, and salvation be proclaimed to the ends of the earth. Say ye to the daughter of Zion, behold, thy salvation cometh; behold, his reward is with him and his work before him.

Zion shall be called holy—the redeemed of the Lord: she shall be called sought out, a city not forsaken. Be ye glad and rejoice for ever in that which I create; for behold I create Jerusalem a rejoicing, and her people a joy.

Such is the joyful prospect held out to encourage the servants of the Lord in the prosecution of their arduous labours.

Let, then, the watchmen of Zion arise.—Great and arduous as their work may be, there is no cause for despondency—no reason to fear, or to let their hands be slack. Let them put the trumpet to the mouth, and sound the alarm in God's holy mountain. Let the state of Zion become more the study and subject of close attention.—To address the several parts of his charge aright, the servant of the Lord must have just, clear, and distinct views. He must be able to discriminate accurately, to judge correctly, and to apply carefully and faithfully the word of the Lord. His charge is important; it is for Zion's sake, for the sake of her spiritual interests, he feels and labours and prays. Let him not be weary, though clouds surround him. Though drought and dearth and barrenness surround him, let him remember his work is with his God. Let him remember, the stones, and dust, and ruins of Zion are precious in the eyes of the Lord, and he will yet stretch a line upon her, and she shall be built in strength and beauty. Let them not hold their peace, day nor night. Ye that make mention of the Lord, keep not silent—give him no rest, till he establish, till he make Jerusalem a praise in the earth.

If it is the duty of the watchmen to speak, to lift up their voice and cry to Zion to arise, it is her duty to awake.—Awake, awake, O daughter of Zion. Shake thyself from the dust, loose thyself from the bands of thy neck.

Let those that are at ease in Zion awake. For behold the Lord will search her as with lighted candles, and punish those that are settled on their lees.

Let fearfulness surprise the hypocrites in Zion—Who among them can dwell with everlasting burnings? Can thine heart endure, or thy hands be strong, when the Lord comes to separate the precious from the vile? Behold, the day of the Lord cometh, it shall burn as an oven; and the proud, yea, and all they that do wickedly, shall be as stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

Let such as fear the Lord take courage. To them shall the sun of righteousness arise, with healing in his wings; and they shall go forth and grow up as calves of the stall. Let the children of Zion rejoice in their King. Let them speak often one to another, and encourage each other with the many promises of grace which are adapted to their circumstances. Pray for the peace of Jerusalem: they shall prosper that love Zion.

Let all who will, return and come to Zion. Behold her gates stand open night and day. Great shall be the peace of her children; in righteousness shall they be established; and the glory of the Lord shall rest upon them. Behold, the Lord will come with a strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him.

May every heart respond—even so. Come Lord Jesus, and come quickly. Amen.

An elderly person, once, on going to Church very late, met the people coming away, and exclaimed, "Is it all done?"—"No," replied one of the attendants, "It is all said, but it is all yet to do." How many, after hearing what is said, totally forget there is any thing to do.

BIOGRAPHY.

FOR ZION'S HERALD.

MEMOIR OF AVERY LITTLE.

Mr. Editor—Please to insert the following in your useful Paper, and you will oblige many of your readers, to whom the deceased was well known, and confer a favour on your friend,

E. IRESON.

AVERY LITTLE, the subject of this memoir, was born of respectable parents, in the town of Marshfield, Plymouth county, and as he advanced in life, was beloved and respected by all who knew him, for the many social virtues which adorned his character.—But passing over the particulars of his early life, we will follow him to more mature age. It pleased God to pour out his spirit in a remarkable manner in this town, in the year 1819. Through the instrumentality of our Br. E. Taylor, a particular attention to the great things of religion was manifested by the young people, and many of them became the subjects of converting grace. At this time, our beloved friend was awakened to a sense of his lost and undone state by nature, and was brought to see that by the deeds of the law he could not be justified. At this time he frequently attended the religious meetings, gave himself to reading the scriptures, in order to find the way of life and salvation. He resolved to stay at his father's house, as his religious privileges there were great, rather than go abroad for business, until he found the evidence of his acceptance with God. He joined the class as a seeker, and continued in the use of the means of grace for some time, without receiving the blessings he so earnestly desired. But such was the influence of temptation, he was led to despair of mercy, and by degrees, to lose the anxiety he had felt for the salvation of his soul. He then engaged in teaching writing in this and the adjoining towns, and insensibly drank into the spirit of the world, until his religious impressions almost left him. In this state he continued until the spring of 1823, when it pleased God to bring him to the borders of the grave. A fatal consumption had fixed upon his vitals, and threatened him with immediate dissolution. In this state, his former convictions were brought to his mind. Though occasionally he appeared to manifest a spirit of indifference, yet a deep melancholy seemed to fix upon him, and he wanted to shun the society of Christians, especially the ministers of the gospel; and so flattering was his disorder that he still entertained a hope of his recovery, until the month of July, when he failed very fast, and concluded he should not live. He now felt great concern for his soul, and observed he could see nothing before him but a miserable eternity. On Sunday, Oct. 5th, he appeared very low and expressed a wish, for the first time, to see the minister who occasionally preaches in the neighbourhood, but would not consent to have him sent for. On Monday he said he had given up all hopes of recovery, and requested his friends to fix his things to leave, while the tears that trickled down his face, bespoke the anguish of his soul. On Tuesday afternoon he observed to his mother, that he had got to die and go to eternity, in an unprepared state. And the expressions which then dropped from his lips, were sufficient to convince any one of the importance of religion in a dying hour. Oh, says he, I have no Saviour. On being told that he had, he observed, I am so great a sinner, I have sinned away the day of grace, I fear mercy is clean gone forever. Oh! Father, pray for your dying son. Oh! Mother and sisters, pray for me,—what a poor time this is to prepare to die. I have enough to do now to bear the pains of the body. His friends continued to pray for him, and, to use the language of his sister, "it was indeed an awful time." The answer appeared to be, "I have called but you have refused. Therefore I will laugh at your calamity, and mock when your fear cometh." After this, he appeared more comfortable in body for some hours, and requested his friends to send for Br. Pierce, of Duxbury; but he was not at home. He then requested them to send for some one who could pray with him. On hearing that I was at a distant part of the town, he wished I might be sent for. Knowing of his situation, my desire was, while on my way thither, that God would give him the evidence of pardon before he left the world. It was about 10 o'clock in the evening when I arrived at the house, he then, with a faltering voice, told me the dreadful state of his mind. He appeared to have a realizing sense of the nature of sin, and that he was the greatest of sinners. After giving him some suitable advice, I engaged in prayer for him, in which I believe he joined with all the fervour of his soul. After this, he observed, "I always meant to have religion before I died, but now it is too late. Oh! my friends, take warning by me, not to do as I have done." He then requested us to pray without ceasing. He contin-

ed in this frame of mind for more than four hours, continually crying to God for mercy, until he, quite exhausted, fell back in his chair, and we all supposed that he would breathe no more. After continuing in this state for some time, he suddenly raised his hands, and with joy beaming in his countenance, he cried out, I have found my Saviour. Oh glory to God.—Praise Him. He then requested his sisters to join in singing. He continued in this ecstasy of joy as long as he could speak or make any motion; and the last sound that could be heard from his lips was, "praise God." And then his happy spirit took its flight, as we trust, to a better world than this on Wednesday morning at half past six, Oct. 8th, in the 27th year of his age. His funeral was attended on Saturday the 11th by a large concourse of people who appeared deeply interested in the scene. A discourse was delivered from Psalm 39—4, 5. E. I.

HERALD.

BOSTON, THURSDAY, NOV. 6.

"My Refuge is in God."

PSALM lxxii. 1.

Man is subject to innumerable evils.—Embarked on a tempestuous ocean, he is driven by every wind and tossed by every wave. The disappointments of to-day bedew his cheeks with tears and swell his heart with grief. Disappointment and sorrow, pain and sickness and death are his common lot. In this world of troubles he needs a refuge. In what shall he seek it? Shall he seek it in riches, in honor, in an arm of flesh? Riches will make to themselves wings and fly away. The laurels that deck the brow of honor will fade; and that brow will become food for worms. There is no refuge in an arm of flesh, it is so weak, so frail, so changeable.

The Psalmist sought not his refuge in man. He knew that all human power was impotence—that wealth and splendor could shed no ray of light upon the darkness of the soul—that no ties of friendship could save him from the grave. He sought a refuge that could shelter him in the hour of adversity—that could not be shaken by the changes of time, nor dissipated by the flames of the last day. He looked to the throne of the Eternal, and exclaimed with confidence, *My refuge is in God.* He is my defence, my strong tower, the rock of my salvation.

In God must we seek our refuge, if we would have any shelter from the storms of life, or from the eternal tempest. We shall find God a certain refuge. We may trust in man, and be disappointed. We may form friendships which are ardent and strong in prosperity, but they may not abide in the day of trial. Friends and neighbors may desert us in the midst of misfortune and distress, and none be left to relieve or to cheer. We may place our dependence on relations, and at the very time we need them most they may be taken from us. The parent may fondly hope that his beloved child will be the stay and the staff of his declining years; but the blooming cheek may wither, the youthful pulse may cease to bound, and the parent's hope be buried in the tomb. But God is unchangeable. None who put their trust in him will ever be disappointed. He will be "a present help in every time of trouble." The name of the Lord is a strong tower; the righteous runneth into it, and is safe. Let us only be enabled to say with the Psalmist, *My refuge is in God;* and we may look with composure upon all the trials and troubles of life. If friends forsake us, we have "a Friend that sticketh closer than a brother." If afflicted with disease or burdened with sin, we may go to Him for relief. If fortune frown upon us, and the world cast out our name as evil, we have still the smiles of Heaven, and know that our names are written in the book of life. If our portion of this world's goods be small and scanty, we are heirs to "an inheritance incorruptible, undefiled, and that fadeth not away." Under all circumstances in life, we have a sure, an everlasting refuge. In the deepest affliction, in the most excruciating pain, in contending with the last enemy, "we have strong consolation, who have fled for refuge to lay hold on the hope set before us."

God is an all-sufficient refuge. Friends may pity, but they cannot always relieve. They may shed the tear of sympathy as they see us mourning for our sins; but they cannot heal the wounded conscience. They may be kind to us in our distress—may gather around our dying pillow; but they cannot rebuke our disease—cannot detain the departing spirit. But God is able to deliver us out of all our troubles. He can save us from the malice of our enemies, from the wiles of the wicked one—can ease our troubled mind, speak peace to the guilty soul, direct us through our earthly pilgrimage, and

pour the light of Heaven upon us, as we pass "the valley of the shadow of death." He is perfectly acquainted with all our wants, with all our sufferings, and his grace will at all times be sufficient for us. In danger and in darkness we need "fear no evil, for He is with us;" we shall be safe "under the shadow of his wings." He has all power in Heaven and on earth; "there is none that can deliver out of his hand." The conspiring efforts of wicked men and fallen angels cannot injure us, while our refuge is in God. Surely he is an all-sufficient refuge.

He is also an eternal refuge. Our friends and relatives may be numerous; their kindness to us may be great; but they all "dwell in houses of clay, whose foundation is the dust, which are crushed beneath the moth." Their kindness is limited to the present life. They cannot accompany us to the world of spirits, nor tell what shall be our portion there. But if our refuge is in God, "when flesh and heart fail us, he will be the strength of our heart, and our portion for ever." His arm, which has been our strength in life, will be our support in death, and will guide us to his kingdom. His voice will one day awake our sleeping dust, and his presence will be our refuge and our delight for ever.

CHRISTIANS, this certain, this all-sufficient, this eternal refuge, is yours. It is not provided exclusively for angels and the higher order of beings. It is provided for him that believeth in Jesus. Flee to this refuge, and you shall receive consolation in all your troubles. Remain in this refuge, and you shall suffer no more in time than will be for your best good; and in eternity, all suffering and sorrow will be at an end. Remain in this refuge, and when the "heavens shall pass away and the elements melt with fervent heat," you shall awake in the image of holiness, and, as you wing your way to the courts above, shall unite in the triumphant song, "O death, where is thy sting? O grave, where is thy victory?"

Impenitent Sinners, you have no refuge! No refuge from the dreadful evils which await you in this life—no refuge from the storm and tempest of divine wrath! You are "without God and without hope;" in the midst of danger the most imminent—the most alarming. Oh! flee to this ark of safety, while it is yet open to receive you. Hasten to this city of refuge—this covert from the tempest. Time flies while you linger. Soon, very soon, it will be too late. "Behold, now is the accepted time; behold, now is the day of salvation."

On Sunday evening last, in Park-street church, Mr. DAVID BROWN, a native Cherokee, and brother of the late lamented Catherine Brown, delivered an Address, written by himself, on the character and prospects of the American Aborigines. The exercises were repeated on Tuesday evening, in the church in Essex-street. On both occasions, such was the anxiety of the citizens to hear him, that seats could not be obtained without difficulty, except by those who secured them at an early hour. We were not favoured with the privilege of hearing the Address, but have heard it spoken of in terms of high commendation. Mr. Brown was, we believe, a few years since, converted to the Christian faith. He has received an education at the schools in Cornwall and Andover, with the view of preaching the gospel among his brethren in the western forests. He is now about to return to his countrymen, and take up his residence beyond the Mississippi; and "the hearty and prayers of good men are his companions."

At the Monthly Missionary Prayer Meeting, held in the north Methodist Chapel in this city, on Monday evening last, a letter from the Rev. Bishop McKendree was read, which contained much gratifying intelligence from our Missions among the Indians. The Mission to the Wyandotts, we noticed in No. 42 of the Herald. Some of the Chiefs of this tribe have become preachers of the gospel, and are actively engaged in spreading its blessings among other tribes.

The first Monday evening in every month is set apart by many Christians in Europe and America, as a season of special prayer for the success of Missions. On that evening the prayers of thousands of Christians meet and mingle together, before the mercy seat of Jehovah; and while they are yet praying, the winged messengers of Heaven are on their way to earth, with answers of peace and approbation.

Already have the wilderness and the solitary places been made glad. Already has the desert become vocal with the songs of the redeemed. Let Christians persevere in their exertions and prayers, with redoubled diligence and increasing fervor; and soon

will the savage tribes exchange the tomahawk and the scalping knife for those weapons which "are not carnal, but mighty, through God, to the pulling down of the strong holds" of Satan's kingdom. Let Christians continue their exertions and prayers for the heathen, and they shall meet an innumerable company of them in heaven, when they shall have exchanged their earthly habiliments for the glorious robe of a Savior's righteousness—when their faces shall shine brighter than the midday sun, and their heads be adorned with a fadeless crown of glory.

Progress of the Revival on "The Cape."

To the Editor of Zion's Herald.

Very Dear Brother—Since I wrote you last, [see No. 42] we have a fresh Revival in Yarmouth street. It commenced on Sabbath evening, under the preaching of Brother Sunderland, a youth of nineteen, and progressed slowly till Wednesday evening, when it broke forth in a mighty flame. After preaching and exhortations, I called for mourners. They came forward, weeping, and sighing, and fell on their knees, devoutly imploring Jesus to have mercy on them. And blessed be God, it was not in vain, for some of them soon heard his soul-cheering voice, "go in peace, for your sins are forgiven you." The good work has advanced till thirty have found peace in believing, in this place. Thus our good God continues to favour us with refreshing showers of grace divine. O may the great Head of the church still favor the Cape, until the romantic pine groves, sandy plains and sea-beaten shores, shall become vocal with the sweet shouts of newborn souls, inspired by redeeming grace and dying love.

Yours as ever,

LEWIS BATES.

West-Barnstable, Oct. 31.

We have received a communication from the Rev. Mr. Fisk, containing a pleasing account of the state of religion in the Vermont District. It will appear in the next number of the Herald.

From the London Missionary Register:

WESLEYAN MISSIONARY SOCIETY.

The proposal for Fifty Friends to subscribe Ten Guineas each toward the outfit of a missionary to Jerusalem is likely to be soon realized. A correspondent writes from the Lincoln District—"Such a plan presents many claims worthy of notice: but there is one not to be overlooked. The contributors in this way will feel a sort of relationship with their Missionary; for him, and for his Mission, they will be peculiarly solicitous; so that with whatever zeal and frequency they may pray for other endeared objects of regard, they will never forget their Missionary and his errand of mercy! To contemplate him scattering seed on the very spot where the Saviour of the World died for sinners, will awaken emotions as new and delightful as those which the revivification of a long departed and lamented friend would occasion. The inclosed 50*l.* in furtherance of the plan, is the offering of a Friend in this district."

The Rev. B. Clough, who was one of the founders of the Society's Mission in Ceylon, has returned home for the restoration of his health. The translation of the Scriptures into Cingalese, and the compilation of a Dictionary of that language have engaged much of his attention. The Society's Missionaries were all in health, except Mr. Newstead: in whose case, however, there was nothing alarming. It is Mr. Clough's intention to return, should his health, which had for some time declined under accumulated labours, be sufficiently restored.

The following articles of intelligence we have selected from the Watchman, Recorder, Mirror, and other religious papers.

National Patronage of Bible Societies.

Russia. The Bibles as well as letter of the Russian Bible Society, are transported throughout this vast empire, at the public expense. The Emperor presented the Society with a spacious edifice for the transaction of its business; gave 25,000 rubles to its funds, and desired to be considered as a member, with an annual subscription of 10,000 rubles.

Prussia. The King has exempted the letters of the Prussian Bible Society, and of its Auxiliaries, from postage.

Sueden. The King has ordered a collection to be made once a year in all the Churches of the Diocese of Gottenburg, for the Gottenburg Bible Society. He accepted the Office of Patron of the Swedish Bible Society, and has exempted its letters and parcels from postage. He likewise ordered a collection to be made in every Church in the kingdom for the purpose of supplying the poor with Bibles.

Denmark. The King gave 4000 dollars to the Danish Bible Society, and reduced the postage on Bibles.

Saxony. The government granted to the Saxon Bible Society the privilege of receiving letters and parcels free of postage.

Wurtemberg. The King officially announced his approbation of the Wurtemberg

Bible Society, and made a donation to its funds.

France. The government allowed the Paris Bible Society to import Bibles free of duty.—The Duke D'Angoulême, with the concurrence of the King, addressed a letter to the Society, expressing his approbation of its designs. The Duke de Cases, at the time Prime Minister, gave 1000 livres to the Society.

Great Britain. The government invariably remits the duties on the books imported by the British and Foreign Bible Society.

Methodists in Ireland.—The members of this denomination in this unhappy Island, have decreased the past year to the number of 679. Nearly five hundred of these have emigrated to other countries. The decrease is ascribed wholly to local circumstances, not to a decline of the work of God. The Irish Methodist Mission has been blessed; new and promising fields of labor are constantly presented—the number of preachers has been increased and their labors concentrated.

Westleyan Methodist General Conference.

The eightieth meeting of this body, was held at Sheffield, from July 30th to August 11th. 350 preachers were present. "The most delightful spirit of piety and brotherly affection prevailed during the whole period."—16 new preachers were solemnly received into full communion with the Conference. The total increase in the Societies of the Conference the last year, was 9,659, viz. 3,006 in Great Britain, 1653 in the various Foreign Missions. This has not been in any considerable degree the result of extraordinary revivals in particular places.

Friendly Islands.—The Methodists have established a mission here under auspicious circumstances. Mr. Lawry, the missionary, was kindly received by Palau, the principal Chief, and by the inferior chiefs, as well as by the people. The country is very beautiful, the soil rich.

Albany District, S. Africa.—A neat and substantial stone chapel was opened at Graham's Town, Nov. 10, 1822. Service here has been well attended. A Sabbath School was immediately commenced with sixty scholars. Another chapel was opened at Salem, Dec. 31, with very flattering prospects. A school is established here by the Colonial Government. Less than three before, this place was a desert, whose silence was undisturbed by any exercise of divine worship.

New Churches in London and vicinity.—Seventeen new churches are now erecting, at an estimated cost of £283,970. Nine others are determined on, as to place and plan. Plans for sixteen more are under consideration, and thirteen others are to be built.—A part of the expense of all is borne by Parliament.

Mervat Mahomed Ali Bey.—This young Persian has lately been converted to the Christian faith by the blessing of God on the labors of the Scottish Missionaries in Astrachan, and is permitted by the Emperor to join what communion he pleases.

St. Domingo.—The Methodists established a mission here some five or six years ago, but were obliged by the spirit of persecution to abandon it. The seed sown has not however been lost. Some individuals hopefully converted at that time have endured to the present, and though beaten with stones and cast into prison, they are not discouraged. They are now making collections to build them a house of worship, and the Methodist Missionary Society have resolved to aid them.

Dominica.—On almost all the estates of this Island there is a chapel erected for the worship of God, and the proprietors of the estates are glad to have their negroes instructed, because they are thereby rendered more honest, and in all respects more useful. It is a pleasing fact that the converted negroes, when sold from one plantation to another, and from one Island to another, carry with them the spirit of their religion, and engage in doing the work of the Lord.

Cherokee Baptist Mission, at the Valley Towns. Mr. Roberts writes, that 2 or 3 natives recently are hopelessly converted. One of them is Wasadi, a full breed, and a member of the national council. He is totally ignorant of the English language. He appears to be an Israelite indeed; and feels a deep concern that his countrymen may know and believe in Christ. He has set up daily morning and evening worship in his family; says he has found a precious Saviour; and that his delight is to think all the time about Jesus Christ.

Arrival of Converted Jews. Mr. Erastus H. Simon and his wife, and Mr. Frederick H. Primker, have arrived in N. York city from Germany, with the view of uniting with the proposed colony for Jews in this country. They are waiting for the instructions of the Meliorating Society. Mr. Simon is a son of the chief rabbi of Sloppa in Poland, and was educated for the same office. He was baptized in 1817, and has pursued his studies in Scotland. Mr. Primker was born in 1795, at Brieg, a town of Prussian Silesia. He was baptized in May last at Frankfort on the Maine.—The N. Y. Observer says, "We learn with pleasure, that the board are zealously engaged in devising the requisite measures for the reception of the emigrants. These measures will be speedily matured, and laid before the public."

The Tolland County Female Society for promoting Revivals of Religion, was formed at Bolton, Con. Nov. 13, 1822. The definite object of this Society is, "to seek out

and send forth, by the blessing of God, advance revivals is low, and to One missionary ed in six differ revived his wo servant of Chri able to the past has visited. I stance of this dred souls have in its sphere of ment of this fac its Directors r menced the sp before its orga at the multiple good, but if goo good can be ac increase, we l till there shall l on which to po

Revival in work continues 2000 persons h fession of their A missionary vival advances.

ZION'S

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All the Pres nexion are req procuring subs esting matter.

Agents will copy, gratis.

Commu to B. BADGER

GENERA

FOREIG

The latest n gociation for a ed certainly I Information of British Minist It had receive the British M to had been o a King's Mes sloop of war I answer of th to Spain. Th "the news is Ministerial p the Duke basis than th liberty and royal Spani was said the conditions v

In the Cy since from M engers two cian Youths our Mission Andover.

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and send forth Missionaries, who are qualified by the blessing of God, to promote and advance revivals where the state of religion is low, and to lead anxious souls to Christ. One missionary has been constantly employed in six different parishes where God has revived his work; and the labours of this servant of Christ have been peculiarly agreeable to the pastors of the churches which he has visited. During the first year of the existence of this Society more than five hundred souls have been added to the churches in its sphere of operation. But lest the statement of this fact should appear ostentatious, its Directors remark, that God had commenced the special operations of his grace before its organization. Some persons smile at the multiplicity of our societies for doing good, but if good is effected, and if yet more good can be accomplished by their further increase, we hope to see them multiplied till there shall be no more objects of misery on which to pour their benevolence.

Revival in North Carolina.—The good work continues and progresses in this state. 2000 persons have been baptized on a profession of their faith since it commenced. A missionary spirit gains ground as the revival advances.

NOTICE.

ZION'S HERALD is to be enlarged to the size of the Boston Recorder, on the first of January next. The price will not be enhanced.

All the Preachers in the Methodist connexion are requested to act as Agents, in procuring subscribers, and furnishing interesting matter.

Agents will be allowed every eleventh copy, gratis.

Communications may be addressed to B. BADGER, Editor.

GENERAL INTELLIGENCE.

FOREIGN AND DOMESTIC.

The latest news from Spain, is that a negotiation for a cessation of hostilities appeared certainly in train at Cadiz and vicinity. Information of it had been despatched by the British Minister A'Court, from Gibraltar. It had received the immediate attention of the British Ministry, and the answer thereto had been despatched by Mr. Canning, by a King's Messenger, and an officer; and a sloop of war had been ordered to convey the answer of the British Court with all speed to Spain. The Courier of the 18th says "the news is of great moment." The French Ministerial papers asserted positively that the Duke would not agree to any other basis than the restoration of the King to liberty and the surrender of Cadiz to the royal Spaniards. This basis established, it was said the guarantee of England of other conditions would be admitted.

In the Cyprus, which arrived a few days since from Malta and Palermo, came passengers two Sicilian gentlemen and two Grecian youths. The latter are sent home by our Missionaries, and are to be educated at Andover. Their names are Galaty.

TRIAL FOR MURDER.

At the late sitting of the Supreme Judicial Court held at Augusta, Me. came on the trial of Mehitabel Wilson, charged with the murder of John Valentine, a coloured boy 7 years of age, under her protection. After hearing witnesses and counsel the jury returned a verdict of *not guilty*. This is one of the most singular verdicts we recollect ever to have known to be given in by a set of jurors in our country. Witnesses to the number of thirteen, swore to the unprejudiced cruelty with which the boy had been treated—he had often times been beat so severely by this wretch, that the blood was seen running from him, by the neighbours—she had declared that she should think no more of killing him than she should a black snake—she had almost starved him to death, and so crippled him that he could scarcely walk. One witness testified that she saw the boy on the Wednesday before he was missing, and that "he was very hungry, and begged for something to eat; he was quite lame; the flesh was off his toes, entirely raw; he complained of his feet being sore, and asked for rags to wrap around his toes." Another swore that he "found the boy on the bed, his clothes were on, he was dead, there was some froth wept out of his mouth and some blood with it," and that he was commanded, by this disciple of the devil, to put the boy into a bag with some stones and throw him into the river, which through fear he did! The whole evidence is a history of unmerciful cruelty, sufficient to make human nature recoil at the very idea that such a scene had taken place in a civilized country, and among christians.

INDIAN TREATY.

The National Intelligencer publishes the treaty concluded with the Ricaree Indians, in which they stipulate to restore the arms taken from General Ashley's party, and to offer no obstructions to the free navigation of the Missouri in future. The treaty is signed by the following singular names:

"The Little Soldier.
Knife Chief,
Chief by Himself.
The one that Wanders.
The Crow's Feather.
The Two Crows.
The Crow that speaks.
The Big Sun.
The Mad Man.
The Big Star.
The Man that Cries."

A hand bill from Franklin, Missouri, Sept. 9, gives a report, that soon after our troops descended the river from the Ricaree villages, Gen. Ashley was killed by the Indians.

Williams College.—The first term of the present College year commenced on the 2d ult.—The number of students, we learn, is as follows: Seniors 15, Juniors 30, Sophomores 36, Freshmen 36, total 117. There has been, it will be perceived, a large increase of students under the presidency of Dr. Griffin.

The Trustees of Brown University have resolved to place in Hope College a portrait of the Donor, the Hon. Nicholas Brown, and have a Monumental Marble placed in front of the College with a suitable inscription.

The centre building of Washington College at Lexington, Va. is erected, and is 100 feet by 50.

Matthew Carey, of Philadelphia, proposes to publish "Sketches of a History of Religious Persecution in two volumes."

Dreadful Death.—A young man named Thomas Clements lately lost his life in a manner as dreadful as it was extraordinary. He was fishing with a draw net, with some of his friends, near Elizabeth Castle, and taking a little sole out of the net, he put it between his teeth to kill, when the fish with a sudden spring forced itself into his throat, and almost choked him. The unfortunate man had just time to call for assistance, but it came too late, he expired soon after in dreadful agony.

New-York City Newspapers.—It is estimated that four million nine hundred thousand newspapers are printed annually in the city of New-York.

Spanish Inquisition.—The total number of victims between 1481 and 1820, was three hundred and forty thousand nine hundred and twenty-one—of these, 34,658 were burnt alive, 13,049 burnt in effigy, and 288,214 condemned to the galleys or to imprisonment.

MOURNING DRESSES.

A writer in the Boston Recorder condemns the practice of wearing mourning at funerals as being unnecessary, because by no means indicative of true grief, and as being an oppressive burthen to the poor. He recently deviated from this custom in the case of a deceased individual of his family, and transmitted \$10, to the American Education Society, as a part of the sum saved.

A mechanic was lately strangled in England, by having the end of his cravat caught in the shaft of his lathe.

Freedom in Chili.—By a decree of the Senate of Chili, of the 25th of June, says the National Gazette, every one born since the year 1811, within the territory of the Republic, is free; and all who have heretofore been slaves are absolutely made free from and after passing the decree.

WESTERN CANAL.

360 miles of it are opened and rendered navigable, though it is but six years, on the fourth of July, since it was begun. "This great work," says the London Times, is, we believe, the greatest of the kind, ever executed. It will cost \$5,000,000. It is begun, and will be completed by one state, containing only 1,368,000 inhabitants—and it affords a striking proof of the energy and enterprise generated by free institutions. When shall we see the inhabitants of a small province of Continental Europe execute such a work.

"National works are called great or small by comparison. The celebrated canal of Languedoc is 152 miles long, and cost \$2,886,000. The Forth and Clyde Canal, is 35 miles long and cost \$1,332,000. The Caledonian Canal is 21 miles long, and will cost \$4,218,000 and will require 20 years from 1804, (the time when it was commenced) to finish it. Thus it appears, that the American canal is longer, and more extensive than either of the above." These extracts are made from a long and able article, in which the Englishman who wrote it, seems to feel that he cannot too much admire and praise American liberty and enterprise.

CELEBRATION.

The passage of the first boat from the Grand Canal into the North River, was celebrated with great splendour on the 8th ult. 50,000 spectators are said to have been present.

Inland Navigation.—A late Utica paper announces the arrival at that place in one week, of 91 boats, through the Canal, with 2315 bbls. flour, 269 do. salt, 68 do. pork, 440 do. pot and pearl ashes, 750 do. lime, 860 bushels wheat, 60,321 feet boards, 16,550 staves, 5761 gallons whiskey, 39 tons gypsum, 2 tons hops, 33 tons butter, 17 tons cheese, 14 tons furniture, 58 tons iron castings, 575 tons merchandise, assorted, 227 U.S. soldiers and baggage.

Extract of a letter from an American Merchant, at Cape Haytien, Oct. 2.

"It is a little warm here, but not uncomfortable—I have found but little variation in the climate from one day to another; and my first year has now nearly elapsed. I have heard and read of genial skies and fine airs, and healthy climates, in other parts of the world; but I cannot conceive of anything that can surpass this. The temperature is nearly the same throughout the year, and if the labor and exertions of the creature would correspond to the liberal and beneficent acts of the Creator, this would, indeed, be a second paradise."

Aged Divine.—The Rev. Dr. Perkins delivered his fiftieth anniversary discourse, in West Hartford, on Sunday, the 20th ult. In the course of his ministry he has delivered 3550 written sermons, and 1000 extemporaneous ones.—An animated sermon was delivered before the Synod of New-Jersey, on the 21st ult. by the Rev. John Woodhull, in his 81st year.

The Hon. JOHN ADAMS entered on his 89th year on Thursday last.

African Colonists.—One hundred and six colored persons, residents of Petersburg, Va. have entered their names, and are preparing to emigrate to the settlement at Cape Mesurado, of the Colonization Society.

A lad about 12 or 14 years of age, an apprentice to a saddler at Petersburg, Vir. was lately run away with by a horse on which he was mounted, and falling from the saddle, his feet hung in the stirrups, and thus he was dragged a considerable distance on the pavement, until released by a kick of the frightened animal. He was lifted up entirely lifeless, his brains dashed out upon the rocks and his body bruised in a shocking manner.

A lad was killed in one of the interior provinces of France a few months since, by attempting to bite off the head of an asp.

BOOKS BY WEIGHT.

The Turkish government, it is said, has ordered the sale by weight of all the libraries in Constantinople. This, if true, is equal to the Dutch governor's summary plan of balancing contested accounts—by weighing the books of the disputants, and giving his decision on the side of the most weighty one.

Dropsy.—Since the 16th of April last, a man in Auburn, afflicted with abdominal dropsy, has been tapped 21 times, and had 150 quarts of water drawn from him, averaging more than 7 qts. at a time. He has risen from the lowest state of health to be now able to do a day's work.

Intemperance. At N. York lately a woman when about to heat the oven, found in it a bag of powder, supposed to have been placed there by her intemperate husband for her destruction.

The Schr. Dread was wrecked on Lake Erie, 7th inst. in a gale. She remained on a bar, a mile from the shore till day light.—A man then swam on shore with a rope, by means of which the crew and passengers, (thirty four of the latter,) were saved.

There are in the State of Vermont 27 cotton and woollen factories—13 paper mills—286 fulling mills—250 carding machines—380 grain mills—380 physicians—224 lawyers—235 churches—1575 school houses—and about 150 distilleries.

Health of Natches.—The Mississippi, which is printed at this city, and the publication of which was suspended during the severity of sickness, is again resumed.—Three of the journeymen employed in the office, fell victims to the disease. It says though some cold had been felt up to Sept. 27, yet there would be danger in the inhabitants returning.

Wonderments of the Season.—A Turnip, raised by Dr. Fiske, of Worcester, weighed, without the tops, 9 lbs. 2 oz. and was 32 1-2 inches round, 11 inches wide and four inches thick.—A Mr. Southard, of Pompey, N. Y. has raised forty-five and a half bushels of Mustard Seed, from seven acres thin land; this article always commands a ready sale at market.—A stalk of Buckwheat, grown in Philadelphia, 11 feet long, produced 9442 grains!—A stalk of Millet, in New-Jersey, produced 67000 seeds.—A Pumpkin has been raised in Virginia, weighing 160 lbs.—Mr. Samuel Rice, of New-Salem, gathered from a tree in his orchard this year, an apple, which weighed one pound and five ounces.—A Cow, owned by Thomas White, Esq. of Ashfield, has produced twin calves for three successive years.

TRIAL FOR PIRACY.

The trial of John Wilson, Joseph Lambert, Louis Jerome and Jean Francois, before the Circuit Court, Judge Story presiding, on a charge of piracy, was concluded on Tuesday, by the acquittal of the prisoners. The cause underwent a laborious investigation, and the prisoners were zealously and ably defended, by their counsel, Messrs. Spooner and Flint. Gas.

MARRIED.

In this city, Mr. John Sherburne to Miss Rachel Bolton.—Mr. John Henshaw, merchant, to Miss Mary Ann Lewis.—Mr. Thomas Haviland to Miss Mary Clark.—Mr. William Henry Delano to Miss Susan Lorinda Morse.—Mr. John Shepard of North Providence, to Miss Lucy daughter of Dea. Elisha Hunt.—Mr. Cornelius Bird to Mrs. Hannah Claffin.

On Thursday evening, last week, by the Rev. Dr. Lowell, Mr. Isaac Cochran to Miss Ann McKee.

In Chelmsford, Mr. Frederick Remme, to Miss Nancy Spaulding daughter of Simeon S. Esq.—In Salem, Mr. Joseph Sadler to Miss Judith Purbeck.—Mr. Joseph Pulsifer to Miss Susan Felt.—Mr. Samuel A. Pope to Miss Betsey Newhall.—In Nantucket, Mr. George F. Brown to Miss Judith Hussey.—In Newburyport, Mr. Peter LeBreton, junr to Miss Sarah E. Chase.—Mr. Richard W. Drown to Miss Phebe Boardman.

DIED.

In this city, Mrs. Elizabeth Francis, aged 60—John White 45—Betsey Orcutt—Mary Over—Mary Ann Scott—Caleb Colburn, 4 months—J. A. Appleton aged 2 years—Lucy Park, aged 60—Mr. John Howe, aged 85.—Mr. Barnabas T. Runney, 25—Mrs. Salome wife of Mr. Joshua Mott, aged 29—Sally Newel, youngest child of Mr. H. W. Henley 16 months—Mrs. Elizabeth Moore.—Mr. Elijah Woodward 40—Mr. David H. Crocker, 22—Mrs. Ann Catharine Ludlow, 35, wife of Mr. Robert C. L.—Mr. John Bryant, aged 51.

In Dorchester, Mr. Aaron Bradshaw, aged 34.—In Waltham, Mrs. Elizabeth, wife of Abraham Wellington.—In Newton, Horatio N. Spring, of Hubbardston, aged 23.—In Dedham, Mrs. Lendamine, wife of Mr. Calvin Guild, aged 43.

In Roxbury, Mrs. Lucretia Mountfort aged 37.—In Lexington Mr. Eli Buorick, aged 19.—In Salem Capt. Thomas Lefavour, aged 47.—In Haverhill, Miss Sarah Stevens, daughter of Mr. Abiel S. of this city, aged 5.

In Jay, on the 8th ult. Mr. Moses Pierce, aged 99. He was born in Boston, from which place he emigrated to Bridgewater, and from thence to Jay in 1812. The circumstances attending his death are perhaps without a parallel in the annals of history. He was first seized with a slow fever, which he endured with patience and fortitude for the space of 27 days, during which time he took neither food nor drink, except a little cold water, which was applied occasionally; but very seldom did he accept of that moderate beverage. Though he has left no earthly relative to mourn his loss, still his example, which is worthy the imitation of all, will long remain in the grateful remembrance of his acquaintance.

FOR SALE.

At this Office, "Poetic Essays to aid the devotions of pious people." By AMOS BINNEY. Price 8 cts. single.

Fashionable Clothes WAREHOUSE.

W. W. MOTLEY, HAS received by the late arrivals from England and France a large supply of Superfine Broad Cloths, Cassimeres and Vestings, with a great variety of Fashionable Ready Made Clothing, well selected for the approaching Season, for sale at No. 4. Suffolk Buildings Congress Street.

AMONG WHICH ARE:

Supr. Blue, Black, Oxford, mixt Dress Coats.
Super. Blue, Olive, Green, Brown mixt Surtouts with or without Capes.
Super. Blue, Olive, Brown mixt Frock; Coats.
Super. Blue, Drab, Oxford mixt Top Coats, with standing or rolling Collars.
Water proof Camblet and Plaid Cloaks.
Ladies' Plaid Cloaks with Hoods.
Super. Blue, Mixt, Black, Drab, Broadcloth and Cassimere pantaloons.
Figured, Plain, Strip'd Silk, Valencia, Satinett, White, Figured, and Plain Marseilles Vests.
Finanell, Lambs wool, Cotton Vests and Drawers.
Worsted, Cotton, Long and Half Hose.
Russian Belts, Webb's patent Braces and Elastic Garters.
Beaver, Castor, Silk and Doe skin Gloves.
Imitation, Black, Cambric, Figured and Plain Cravats.
Silk, Linen and Cotton Figured and Plain Pocket Handkerchiefs.
Supr. Linen, Cotton, Shirts, Collars and Black Silk Stocks.

ALSO.

An elegant assortment of American, English, French and German Broadcloths and Cassimeres. Together with an assortment of Summer Clothing at reduced prices.

Gentlemen of the city, and Strangers will find it to their advantage to call and purchase at this Establishment as ready made Garments will be sold for about what the Stock will cost at retail.

N. B. Every garment made and trimmed in the neatest style, and of the Latest London Fashions.

Traveling trunks, Valices &c.
Marster Masons and Royal Arch Aprons and Sashes, constantly on hand. Oct. 9.

FASHIONABLE

CLOTHES WAREHOUSE.

NOAH K. SKINNER, has removed his business from Elm street to No. 4 Congress street, four doors from water street and nearly opposite the post Office, where he continues to keep ready made Clothes, Cassimeres & Vestings of every quality colour and shade. All will be sold at the lowest Cash price. His former customers are invited to continue their patronage, as no pains will be spared to accommodate them or any who may favour him with their custom. Gentlemen who prefer it will be accommodated with Clothes, made to order at short notice, and in the most modern style. All orders punctually attended to, and the smallest favour gratefully acknowledged.

N. B. If unfortunately any Goods should not prove as good as recommended, they will be received back, and the money refunded Oct. 18.

Book and Job Printing.

MOORE & PROWSE,

RESPECTFULLY inform their friends and the public that they continue to execute in a neat and handsome style Books, Pamphlets, Handbills, Cards, Circulars, Shop Bills, &c. at the Office of the MECHANICS' JOURNAL and of ZION'S HERALD, No. 19, CORNHILL, corner STATE STREET; entrance second door from the E. W. corner.

POETRY.

FOR ZION'S HERALD.

TO JANE.

Dear Jane, as thro' this life you go,
When free from sorrow, care and woe,
When happily your moments flow,
Remember me.

When peace and joy doth fill your soul,
When on your days in pleasures roll,
And heaven's rich blessings crown the whole,
Remember me.

When life unfolds its prospects bright,
When all its flattering charms unite,
To fill thy soul with fond delight,
Remember me.

But should pale care your steps attend,
Sorrow and grief your bosom rend,
And pain intrude; then, Oh! my friend,
Remember me.

And Oh! should all thy joys depart,
And should'st thou feel keen misery's dart,
And deep afflictions pierce thy heart,
Remember me.

For when thy soul is fill'd with joy,
When pleasures flow without alloy,
No cares intrude, no griefs annoy,
I will rejoice, and think of thee.

But when with cares thou art oppress'd,
With trials, griefs and pains distract,
When sorrows rack thy aching breast,
Then will I weep, and think of thee.

Friendship shall exert her powers,
To strew life's thorny road with flowers,
And to dispel the dreary hours,
By sweet, by tender sympathy.

And grant, Oh! grant, thou Power supreme,
Be thou our joy, be thou our theme;
That when we've done with life's vain dream,
We both may reign with Thee. P.

FOR ZION'S HERALD.

ANTICIPATIONS OF GLORY.

O how I long for glory,
When I may be at rest;
And worship the most holy,
And praise the ever blest—

To Jesus Christ my Saviour,
My songs and praises bring;
Adore him for his favour,
And of his mercies sing.

Then I shall be delivered
From sin and noise and strife,
And with the blest Redeemer,
Have everlasting life—

With holy happy spirits,
That bright immortal throng,
And through the Saviour's merits,
Join their celestial song.

The hope of this salvation,
This glorious bright abode,
By blest anticipation,
I now enjoy with God.

Love, precious love engages,
My soul with joy to sing,
I shall through endless ages,
Praise Jesus Christ my king. Z.

MISCELLANY.

Extracts from Smith's Lectures on the Duty, Qualifications and Character of a Gospel Minister.

(Continued.)

A Minister should be a man of knowledge. The first preachers of the gospel were divinely inspired, and therefore under no necessity of acquiring knowledge by diligent application to study. But ever since Christianity has been established, the case has been otherwise; for God seldom or never works by miracles when ordinary means will serve. Now, therefore, an early, close, and persevering application to study, must stand instead of inspiration, and qualify men to become servants of God in the holy ministry.

A minister should be acquainted with all the branches of literature and master of the language in which he is to exercise his ministry. He should learn the science of reasoning justly, in order to assist his own faculties in the search of truth, and to enable him to propose it to others with force and clearness.

But these acquisitions, though useful and necessary, will bring him only to the outward court of the temple. A thorough acquaintance with the sacred scriptures alone can entitle him to tread the sacred ground within. It is only by the constant careful study of these that his mind can be furnished for the work of the ministry; that he can hope to be approved of God or serviceable to the souls of men. He should be thoroughly acquainted with the glorious plan of salvation, by Jesus Christ. And can he be made acquainted with this, without studying the word of God? A sense of his duty should attract him—the pleasure of it allure him to such a study. Even the idolatrous priests of Heath-

en nations, whose religion was only a chaos of fables, devoted themselves entirely to the study of religion; living retired in their temples, and secluded from the world. Religion was their business, and therefore religion was their study; and shall the ministers of Christ find no delight in learning and studying the sublime and important truths which the bible contains? Here he has an account of human nature, of another world, of the incarnation, passion, resurrection, and ascension of Christ, the effusion of the holy spirit, and its sanctifying operations.—There he can read of the nature and office of angels, the apostacy, misery, and stratagems of devils, the fall and recovery of man, the various revolutions of religion, and the different and final fate of mankind. Here he has the most perfect system of morals with the most powerful arguments to engage him to the practice of them.

[To be continued.]

HUMILITY AND CHARITY.

The pious Dr. Doddridge, in a letter to the Rev. John Wesley, uses the following language.

"Your caution has suggested a thought to me whether it be modest to call ourselves humble? If the expression mean a real readiness to serve in love in any thing low, as washing the feet of another, I hope I can say I am your humble servant. But if it mean one who is in all respects as humble as he could wish, God forbid I should arrogate to myself so proud a title! In what can I say, I have already attained? Only I love my Divine Master, and I would not have a thought in my heart that he should disapprove. I feel a sweetness in being assuredly in his gracious hand, which all the world cannot possibly afford; and which I really think, would make me happier in a dark dungeon, than ten thousand worlds could make me without it. And therefore, I love every creature on earth that bears his image. And I do not expose those, who, through ignorance, rashness, or prejudice, have greatly injured me.—It has always been a maxim with me, not to believe any flying story, to the prejudice of those whom I had apparent reason, from what I knew of them, to esteem."

THE DEAD MOTHER—A DIALOGUE.

Persons—Father and Child.

F.—Touch not thy mother, boy—Thou canst not wake her.

C.—Why, father? she still wakens at this hour.

F.—Your mother's dead, my child.

C.—And what is dead?

F.—She be dead, why then 'tis only sleeping, For I am sure she sleeps. Come, mother, rise. Her hand is very cold!

F.—Her heart is cold, her limbs are bloodless, would that mine were so!

C.—If she would waken, she would soon be warm.

F.—Why is she wrapt in this thin sheet? If I this winter morning were not covered better, I should be cold like her.

F.—No—not like her; the fire might warm you, or thick clothes, but her, Nothing can warm again!

C.—If I could wake her, She would smile on me as she always does, And kiss me. Mother, you have slept too long. Her face is pale, and it would frighten me, But that I know she loves me.

F.—Come, my child.

C.—Once, when I sat upon her lap, I felt A beating at her side, and then she said It was her heart that beat, and made me feel For my own heart, and they both beat alike, Only mine was the quickest—And I feel My own heart yet, but hers I cannot feel.

F.—Child! child! you drive me mad—Come hence, I say.

C.—Nay father, be not angry! let me stay Here till my mother wakens.

F.—I have told you, Your mother cannot wake, not in this world, But in another she will awake for us, When we have slept like her, then shall we see her.

C.—Would it were night then!

F.—No—unhappy child!

F.—Full many a night shall pass, ere thou canst sleep That last long sleep—Thy father soon shall sleep it;

Then thou wilt be deserted upon the earth; None will regard thee; thou wilt soon forget That thou hadst natural ties—an orphan lone,

Abandoned to the wiles of wicked men, And women still more wicked.

C.—Father! father!

F.—Why do you look so terribly upon me, You will not hurt me.

F.—Hurt thee, darling? No;

Has sorrow's violence so much of anger, That it should fright my boy? Come dearest come.

C.—You are not angry, then?

F.—Too well I love you.

C.—All you have said I cannot now remember, Nor what it meant—you terrified me so.

But this I know you told me—I must sleep Before my mother wakes—so, to-morrow—O Father! that to-morrow were but come!

London Literary Magazine.

It appears neither humane nor generous to exult over the frailties of our nature. But such is the disposition of the ungodly, that if they see a Christian err one step from the holy commands of God, they are ready to say religion is a vain thing, and to call all professors hypocrites. The worst state of the Christian, however, is better than the best condition of the ungodly. And none will dare plead any excuse for his neglect at the bar of Jehovah. The failings of Christians will afford no shelter for Christless souls in that tremendous day.

The following is an extract of a letter of advice from a father to his children, communicated for the Southern Intelligencer.

I proceed to give you some counsels in respect to your carriage towards each other, in that most near and dearest of all relations in which you stand by the bonds of marriage.

1. Let it be always your study to live in the love of God, and in the love of each other, and then you can't but live happily together.

2. Be mutually kind and condescending in all your carriage, and ever study to make each other's life as happy and comfortable as possible.

3. Suit yourselves to each other's temper, and bear each other's infirmities with kindness, sympathy and tenderness.

4. Never speak a word, nor do an action, with a design to displease or cross one another.

5. Beware of the beginning of strife, or any carriage that is not quite kind and loving; and if any appearance of strife arise, seek each to be forward in making it up, and never rest till you come again to the mutual expressions of the most tender endearment and kindness.

6. Let your disputes upon any point never betray you into any unkindness of warmth or resentment. As we were not all cast in one mould, so it will ever be that we shall think differently upon many affairs. Do not, therefore, think hard of one another because you can't see things just alike, nor let it occasion the least breach of affection; yet endeavour to agree in your sentiments, as far as you can, by allowing full weight to each other's arguments and reasons.

7. Have a care of crossing each other too far even in play or jest, lest such jests turn to earnest; and never do an unkind or disobliging action to each other with the pretence of being but in sport.

8. By all means never indulge a temper of sullenness or reservedness, so as not to speak kindly and freely to each other; but if any thing in each other's conduct be displeasing, kindly and freely speak it out, that you may be in a way to be speedily and thoroughly reconciled. I look upon this temper of keeping a resentment to one's self, with a reserved behaviour, and not speaking freely, to be in either sex the most disagreeable of all tempers. I conclude this head with those sweet lines of Dr. Watts.

Bless'd are the sons of peace,
Whose hearts and hopes are one,
Whose kind designs to serve and please
Through all their actions run.
Bless'd is the pious house,
Where zeal and friendship meet;
Their songs of praise, their mingled vows,
Make their communion sweet.

JUVENILE EXPOSITOR—No. 3.

TO-MORROW.

Boast not thyself of to-morrow, for thou knowest not what a day may bring forth.—Prov. xxvii. 1.

While the children of Mr. E. were reading these words, he stopped them, and observed, I have cautioned you against making confident calculations on your future prospects in life; of what you intend to be, to do, and to enjoy; but that you ought to say, with the Apostle James, "if the Lord will, we shall live and do this or that." How strikingly has the text just read been illustrated in the case of the family of Mr. W. Thursday was fixed on for the wedding day of Miss S. The family were all in motion to prepare. The tailor, the mantuamaker, the milliner, the shoemaker, had all been charged to have their respective articles in readiness. Wednesday came, every part of the house was put in order for to-morrow. To-morrow was connected with almost every sentence uttered by the old and young, throughout the family. To-morrow will open a new relationship in the family. The parents are to have a new son—the children,

a brother—the bride a husband. To-morrow was to be the happiest day ever enjoyed by them—it was to be spent in festivity, and mirth, and pleasure.—Already had some of the children wished it might be long, and last for a week—every exertion was made to prepare that the joy might be complete. All were hastened to their lodgings, to be ready to rise early and welcome in the long desired and happy to-morrow. But at midnight, there was a cry made, "Send for the physician, Miss S. is ill." Fatigue, anxieties, and other causes, had produced an illness which every moment became threatening.—The physician could afford no relief. A fit of the cholera or cramp, put an end to life, and all the joys of to-morrow.—Care had been taken that but few of the family should be disturbed till near the fatal moment, when the physician pronounced, "She must die." A shriek of terror pierced every apartment, and roused all from the dreams of the happiness of to-morrow. Behold what a day has brought forth! No tongue can speak, no pen describe the terrors and grief of the family, or the dreadful confusion of the house.

I see you are affected, I shall break off the story, that you may consider the text—"Boast not thyself of to-morrow, for thou knowest not what a day may bring forth."

THE HAPPY SWEEP.

A poor little boy, in the neighbourhood of Chatham, was bound apprentice to a chimney sweeper. Some time afterwards he began to attend the Sunday-school, and there was reason to hope that the instructions he received were made useful to him. Being one day sent to sweep a chimney, instead of the dismal noise which is usually made on those occasions, he was heard singing these sweet lines of Dr. Watts:

The sorrows of the mind
Be banish'd from this place;
Beligion never was design'd
To make our pleasures less.
[London Evangelical Magazine.]

THE YOUNG THEOLOGIANS.

The superintendent of a Sunday school in Bristol, discoursing lately with the children, asked, among other things, "Where is God?" One of the elder boys answered, "In heaven." The teacher, not appearing satisfied with this reply, again repeated the inquiry, when a lad, younger than the other, answered, "Every where." Requiring still further explanation, the question was again put, "Where is God?" when a third boy, (thinking no doubt that he could improve on the answers already given,) most cheerfully called out, "God is here." The views of the superintendent were now met, and he endeavoured to impress upon the minds of the children the important truth that "God is in heaven—God is every where—God is here." [ibid.]

THE FEARFUL NEGRO.

'How happens it,' said one of the elders of Dr.—'s church to a poor African, as they were passing out of it, one cold snowy sabbath morning, 'how happens it that you are always here whatever is the state of the weather?' 'Me afraid to stay away, Massa,' replied the poor African, 'for me don't know when saving word is going to be preached.'

A father said to his son who was at a Sunday School, and had attended to what he heard there, 'Carry this parcel to such a place.' 'It is Sunday,' replied the other. 'Put it into your pocket,' said the father. 'God can see in my pocket,' answered the child.

A WORD TO THE WISE.

A Father's greatest pleasure.—The celebrated Patrick Henry, in a letter to his daughter, written a short time before his death, made the following remark, which ought to be remembered by all females, encircled in letters of gold, and suspended by the side of the mirror, that they may be sure to see it about a dozen times a day:—"Among all the handsome things I have heard said of you, what gives me the most pleasure is to be told of your piety and steady virtue."

Let us fight the good fight of faith.—May righteousness be our breastplate—salvation our helmet—truth one sword—and confidence in God our shield. Our first allegiance to God—our chief enemy sin—and our greatest victory the conquest of ourselves.